

1462. 2. 1.

A
Chryftall Glaffe
FOR
Christian Women.

Containing a most excellent Discourse of
The Godly Life and Christian Death of
Mistris KATHERINE STUBBS, who departed this
life in *Burton* vpon *Trent* in *Stafford-shire*,
the fourteenth of December.

With a most heauenly confession of the Christian Faith,
which shee made a little before her departure, as also a most
wonderfull combat betwixt Satan, and her Soule: worthy
to be printed in letters of Gold, and to be engrauen
in the Table of euerie Christian heart.

Set downe word for word as shee spake, as neere as could bee ga-
thered, by PHILIP STUBBS, Gent.

REVEL. 14. verse 13.

*Blessed are the dead that die in the Lord: euen so saith the Spirit, for they
rest from their labours; and their workes follow them.*



LONDON,

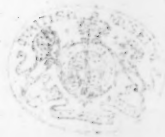
Printed for *Iohn Wright*, and are to be sold at his Shop at the
signe of the Bible without Newgate. 1633.

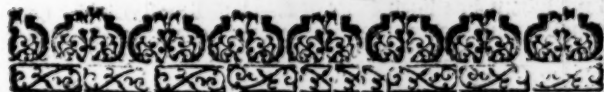
A. V.

10 May 1860

Dear Mr. [illegible]

To Mr. [illegible]





A
CHRYSTALL GLASSE
for Christian Women : wherein
they may see most wonderfull and rare ex-
amples, of a right vertuous life and Christian
death, as in the discourse following
may appeare.



Coming to remembrance (most Christian Rea-
der) the finall end of mans creation, which
is to glorifie God, and to edifie one another
in the way of true godlinesse : I thought
it my du'y, as well in respect of the one, as
in regard of t'other, to publish this rare
and wonderfull example, of the vertuous
life, and Christian death, of Mistrisse Katherine Scubbes, who
whilst she lived, was a mirrour of woman-hood, and now be-
ing dead, is a perfect patterne of true Christiannity. She was
descended of honest and wealthy parents, her Father had
borne diuers offices of worship in his company, amongst
whom he liued in great account, credit, and estimation all
his dayes : he was zealous in the truth, and of a sound Reli-
gion. Her mother was a Dutch woman, both discret and
wise, of a singular good grace and modesty ; and which did
most adorne her, she was both religious, and alway zealous.

Her paren-
tage.

This couple, living to reuer her in the City of London many
yeares, it pleased God to blesse them with children, of whom
this Katherine was yongest but one : but as she was the
yongest lane one by count of nature, so was she not inferi-
our to any of the rest, but rather excelled them all (without
comparison) by many degrees, in the endowments and
quality of the minde.

At fiftene yeares of age, her Father being dead, her mother
bestowed her in marriage to one Master Philip Scubbes, riage.

The Godly Life

with whom she lived, foure yeares and almost a halfe, very honestly and godly, with rare commendation of all that knew her, as well for her singular wisdom, as also for her modesty, courtesie, gentlenesse, affability, and good government: and about all, for her fervent zeale which she did beare to the truth, wherein she seemed to surpass many: insomuch, as if she chanced at any time to be in place where either Papists or Atheists were, and heard them talke of Religion, what countenance or credit sooner they seemed to be of, she would not yield a jot, or give place to them at all, but would most rightfully instite the truth of God against their blasphemous untruths, and convince them, yea, and confound them by the testimonies of the word of God. Which thing how could it be otherwise? For her whole heart was bent to seeke the Lord, her whole delight was to be conversant in the Scriptures, and to meditate upon them day and night. Insomuch as you could seldom or neuer haue come into her house, and haue found her without a Bible, or some other good booke in her hand. And when as she was not reading, she would spend her time in conferring, talking and reasoning with her Husband of the Word of God, and of Religion: asking him, what is the sense of this place, and what is the sense of that? how expound you this place, and how expound you that? what obserue you of this place, and what obserue you of that? so as she seemed to be ranshed with the same spirit that David was, when he said, The zeale of thy house hath eaten me vp.

Her godly
life.

Her loue to
the word of
God.

Her gentle-
nesse.

She followed the commandment of our Saviour Christ; who biddeth vs search the Scriptures, for in them you hope to haue eternall life. She obeyed the commandment of the Apostle, who biddeth women to be silent, and to learne of their husbands at home. She would neuer suffer any disorder or abuse in her house to be unreproued, or unreformed. And so gentle was she and courteous of nature, that she was neuer heard to giue any the Lye in all her life, nor so much as (thou) to any in anger. She was neuer knowne to fall out with any of her neighbours, nor with the least child that liued: much lesse to scold or bridle, as many will now adapes, for euery trifle, or rather for no cause at all: And so solitarily was she giuen, that she would very seldom or neuer, and then not neither, except her husband were in company, goe abroad with any, either to banquet or feast, gossip or make merry, as they tearme it: Insomuch that she was noted by some (though most untruly) to doe it in contempt

of Katherine Stubs.

contempt and disdain of others. When her husband was abroad in London, or elsewhere, there was not the dearest friend she had in the world that could get her abroad to dinner or supper, or to playes or Enterludes, nor to any other pastimes or disports whatsoeuer: neither was she giuen to pamper her body with delicate meats, wine, or strong drinke, but rather reframe them altogether, saying, that she would eat to liue, and not liue to eat. And as she excelled in the gift of sobriety, so she surpassed in the vertue of humilitie: For it is well knowne to diners yet liuing, that she bitterly abhorred all kinde of pride, as well in apparell as otherwise. She could neuer abide to heare any filthy or vnseemly talke of scurrilitie, bawdery or vnclannesse, neither swearing, nor blaspheming, cursing nor banning, but would reprove them sharply, shewing them the vengeance of God due for such desertes, & what is more, there was neuer one filthy, vnclane, vndercent, or vnseemly word heard to come forth of her mouth, nor euermore to curse or ban, to swear or blaspheme God, any manner of way, but alwaies her speeches were such, as both might glorifie God, and minister grace to the hearers, as the Apostle speaketh. And for her conuersation, there was neuer any man or woman that euermore opened their mouthes against her, or that euermore did or could accuse her of the least shadow of dishonesty, so contentedly she liued, and so circumspetly she walked, eschewing euen the outward appearance or shew of euill.

Her integrity of life.

Againe, for true loue and loyaltie to her Husband, and his friends, she was (let me speake without offence) I thinke the rarest Paragon in the world: for she was so farre from dissuading her husband to be beneficiall to his friends, that she would rather perswade him to be more beneficiall vnto them. If she saw her husband to be merry, then was she merry: If he were heauy or passionate, she would endeavour to make him glad: if he were angry, she would quickly please him: so wisely she demeaned her selfe towards him. She would neuer contrary him in any thing, but by wise counsell and sage aduice with all humilitie and submission seeke to perswade him. And also, so little she was giuen to this world, that some of her neighbours maruelling why she was no more carefull of it, would aske her sometimes, saying, Mistress Stubbes, why are you no more carefull for the things of this life, but sit alwayes poring vpon a booke, and reading? To whom she would answer, If I should be a friend vnto this world, I should be an enemy vnto God: for God and the

Her demeanour towards her Husband.

The Godly Life

Her little
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world.

Her pro-
phcy of
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Her deliue-
ry of child.

Her sick-
nelle.

worlds are two contraries. Christ biddeth me, Love not the world, nor any thing in the world; affirming that if I loved the world, the love of the Father is not in me. Again, Christ biddeth me, first seeke the Kingdome of heaven, and the righteousness thereof, and then all these worldly things shall be given to me. Godlinesse is great riches, if a man be content with that he hath. I have chosen with god Mary the better part, which shall never be taken from me. Gods treasure (she would say) is never drawn dry. I have enough in this life, God make me thankfull, and I know I have but a short time to live here, and I stande by me by to have a regard to my salvation in the life to come. Thus this godly young Gentlewoman held on her course thus of fure yeares after she was married. At which time, it pleased God that she conceived with a man-child; after which conception, she would say to her husband, and many other her good neighbours and friends, yet living, not once nor twice, but many times, that she should never beare more children, and that childe should be her death, and that she should live but to bring that childe into the World: which thing no doubt was revealed unto her by the Spirit of God: for according to her prophesie so it came to passe.

The time of her account being come, she was delivered of a godly man-child, with as much speed, and as safely in all womens judgment as any could be. And after her delivery, she grew so strong, that she was able within fure or five dayes to sit by in her bed, and to walke by and do some her Chamber, and within a fortnight after to goe abroad in the house, being thoroughly well and past all danger, as every one thought. But presently upon this sudden recovery, it pleased God to visit her againe with an exceeding hot and burning quotidian ague, in which she languished for the space of six weekes or thereabouts. During all which time, she was never scene nor perceived to sleepe one houre together, neither night nor day, and yet the Lord preserved her (which was miraculous) in her perfect understanding, sense, and memory to the last breath, praised be his holy name therefore. In all her sicknesse, which was both long and grievous, she never shewed any signe of discontentment or impatience, neither was there ever heard one word to come forth of her mouth, sounding either of indiscretion, or infidelitie, of mistrust, or distrust, or of any doubting, or wavering, but alwaies remained faithfull, and resolute in her God, and so desirous she was to be with the Lord, that these golden sentences

of Katherine Strubbes.

sentences were neuer out of her mouth: I desire to be distressed: to be with Christ: And, O miserable wretch that I am, who shall deliuer me from this body subiect to sinne: Come quickly Lord Iesus, come quickly: Like as the hart desireth the water springs, so doth my soule thirst after thee, O God. I had rather be a doore-keeper in the house of my God, than to dwell in the tents of the wicked: with many other heavenly sentences, which lest I should seeme tedious, I willingly omit. She would alwayes pray in sicknesse, aboue all that God would take her out of this miserable world. And when her husband and other would desire her to pray for her health, if it were the will of God: she would answer, I beseech you pray not that I should lue, for I thinke it long to be with my God: Christ is to me life, and death is to me advantage: yea the day of death is the birth-day of euermlasting life, and I cannot enter into life but by death, therefore is death the doore of entrance into euermlasting life.

Her abso-
lute prayer
for death.

Her desire
to be with
God.

I knowe and am certainly perswaded by the spirit of God, that the sentence is giuen already by that great Judge, in the high court or parliament of heauen, that I shall now depart out of this life, and therefore pray not for me that I might lue here, but pray to God to giue me strength and patience to perseuere to the end, and to close my mine eyes in the iustifying faith in the blood of my Christ. Sometimes she would speake very softly to her selfe, and sometimes very audibly, these words, doubling them an hundred times together: O my God, why not now, why not now? O my good God, I am ready for thee, I am prepared: O receiue me now for Christ his sake, O send thy messenger death to fetch me, send thy Sergeant to arrest me, thy Purseuant to attach mee, thy Herald to summon me, O send thy Tayler to deliuer my soule out of prison, for my body is nothing else but a stinking prison to my soule. O send thy holy Angels to conduct my soule into the euermlasting Kingdome of heauen. Other some times she would lye as if it were in a slumber, her eyes closed, and her lips uttering these words very softly to her selfe, O my sweet Iesus, O my loue Iesus, why not now? Sweet Iesus why not now? O sweet Iesus pray for me, pray for me sweet Iesus: repeating these many times together. These and infinite the like, were her daily exercises and conuual meditations, and neuer wonder word was here heard to come forth of her mouth, during all the time of her sicknesse. She was accustomed many times as she lay, very suddenly to fall into a sweet

Her godly
mouement.

The Godly Life

Her glorious
visions.

Her request
to her
Husband
for the
bringing
up of her
childe.

He hatred
to the
world.

Her extasie
or swoond.

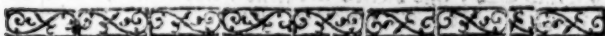
And smiling, and sometimes into a most hearty laughter, her face appearing right faire, red, amiable, and lovely, and her countenance seemed as though she greatly reioyced at some glorious sight. And when her husband would aske her why she smiled and laughed so; She would say, O if you saw such glorious and heavenly sights as I see, you would reioyce and laugh with me: for I see a vision of the loves of heaven, and of the glory that I shall goe unto: and I see infinite millions of Angells attendant vpon me, and watching ouer me, ready to carry my soule into the Kingdome of heauen. In regard whereof she was willing to forsake her selfe; her husband, her childe & all the world besides: And so calling for her childe, which the nurse brought vnto her, she toke it in her armes & kissed it, and said: God blesse thee my sweet babe, & make thee an heire of the Kingdome of heauen: and kissing it againe, deliuered it to the nurse; with these words to her husband standing by; Beloued husband, I bequeath this my childe vnto you, he is no longer mine, he is the Lords and yours, I forsake him, you, and all the world, yea, and mine owne selfe, and esteeme all things but dung, that I may winne Iesus Christ: and I pray you sweet husband, bring vp this childe in good letters, in learning and discipline, and aboue all things, see that he be brought vp and instructed in the exercise of true Religion.

The Child being taken away, she espied a little puppy, or Bitch (which in her health she loued well) lying vpon her bed: she had no sooner espied her, but she beat her away, and calling her husband to her, said, god husband, you and I haue offended God grievously, in receiuing this Bitch many a time into our bed: we would haue bene loth to haue receiued a Christian soule, purchased with the precious blood of Iesus Christ, into our bed, and to haue nourished him in our bosomes, and to haue fed him at our Table, as we haue done this filthy Curre many times, the Lord giue me grace to repent it and all other vanities. And afterwards could she not abide to looke vpon the Bitch any more. Having thus godly disposed of all things, she fell into a trance or swoond, for almost the space of a quarter of an houre, and so as every one thought she had bene dead: but afterward the coming to her selfe, sheake to them that were present, as there were many, (both worshipfull, and others) saying: Right worshipfull, and my god neighbours and friends, I thanke you all for the great paines you haue taken with me in this bed of my sicknesse: and whereas I am not able

of Katherine Stubbes.

to requite you, I beseech the Lord reward you in the Kingdome of Heauen. And for that my houre-glasse is runne out, and that my time of departure hence is at hand: I am perswaded for three causes to make a confession of my faith before you all. The first cause that moueth me thereto, is, for that those (if there be any such here) that are not yet thoroughly resolved in the truth of God, may heare and learn what the Spirit of God hath taught mee out of his blessed and all-saving Word. The second cause that moueth me is, for that none of you shall iudge that I died not a perfect Christian, and a perfect member of the mysticall body of Iesus Christ, and so by your rash iudgement might incurre the displeasure of God. The third and last cause is, for that as you haue bene witnesses of part of my life, so you might be witnesses of part of my faith and beleefe also. And in this my confession, I would not haue you so thinke that it is I that speake vnto you, but the Spirit of God that dwelleth in me and all the elect of God inlesse they be reprobates. For Paul saith, Rom 8. If any one haue not the Spirit of Christ dwelling in him, hee is none of his. This blessed Spirit hath knocked at the doore of my heart, and my God hath giuen me grace to open the doore vnto him, and hee dwelleth in me plentifully. And therefore I pray you to lend your patience a little, and imprint my words in your hearts, for they are not the words of flesh and blood, but the Spirit of God by whom we are sealed vnto the day of our redemption.

The causes
mouing her
to make a
confession
of her faith.



A most Heauenly Confession of the Christian Faith, made by
the blessed seruant of God Mistress Katherine
Stubbes, a little before she died.



Although the Majesty of God be both infinite and unspeakable, and therefore according to his excellent dignity can neither be conceived in heart, nor expressed in word: yet to the end you may know what God is, in whom I beleue, as farre as he hath revealed himselfe to vs in his holy word, I will define him vnto you, as the Spirit of God shall illuminate my heart. I beleue therefore with my heart, and freely confesse with my mouth, here before you all,

The Godly Life

What God
is.

Her nota-
ble faith in
the blessed
Trinity.

God crea-
ted all
things, and
gouerneth
all things.

No fortune
or chance.

that this God whom I beleue, is a most glorious Spirit or spirituall substance, a diuine essence, or essentiall being, without beginning or ending, of infinite glory, power, might and Maiesty, inuisible, inaccessible, incomprehensible, altogether unspeakable. I beleue and confesse that this glorious God head, this blessed substance, essence, or being, this diuine power, which we call God, is diuided into a Trinitie of persons, the Father, the Sonne, and the holy Spirit, onely distinct in names and office, but all one, and the same nature, in essence, substance, Deity, maiesty, power, might and eternitie. I beleue and confesse that God the Father, the first Person in this blessed Trinitie, is from euerlasting, before and beyond all times, not made, nor created, nor begotten of any, but the onely Maker, Creator and begetter of all things whatsoever. I beleue and confesse that Iesus Christ the Sonne of God, is the second Person in this glorious Trinitie, not created, nor made of any, but begotten of the Father before all eternitie, time, or worlds. I beleue the holy Spirit to be the third person in the sacred Trinitie, not made of any, nor begotten, but proceedeth both from the Father and the Sonne, as the very wisdom and inspiration of them both. I doe beleue and confesse, that this most glorious Trinitie is consubstantiall and coessentiall together, none before nor after other, none greater or lesser than other, of equall power, of equall Maiesty, of equall glory and eternitie, as before I beleue and confesse, that this God, this blessed Trinitie, not onely created all things both visible and inuisible, spirituall and corporall, where and whatsoever, but also that he upholdeth, continueth and maintaineth them by his Almighty power and vnsearchable wisdom through the secret working of his Spirit. I beleue and confesse, that this great God ordereth and disposeth all things according to his good pleasure and will, and that he also fore-seeth and fore-knoweth all things according to his prouidence and prescience, so that nothing cometh so passe by fortune, chance, or casualtie to him, though it seemeth so to us, who see neither the beginning, the middis, the ends, the causes, nor effects of things before they come to passe. I beleue and confesse, that the Lord our God, hauing created the vniuersall engine and frame of this World, with all things contained therein, for the benefit and vse of man, the last of all other creatures, euen the first day created man after his owne similitude and likeness, Holy, Pure, Good, Innocent, and in euery
art.

of Katherine Stubbes.

part perfect and absolute, giving him also wifdome, discretton, understanding and knowledge above all other creatures (the holy Angels onely excepted) and which was more, he gave vnto him a certayne power, strength, facultie, (which we call free will) by force whereof he might haue continued and remained for euer in his integrity, and holinesse; if he had would. But he had no sooner receiued this inestimable blessing of free will in innocency and integrity, but by hearkning to the poysoned suggestions of the wicked Serpent, and by obeying of his perswasions, he lost his free will, his integritie and perfection, and vs all his posteritie to the end of the World, and of a Saint in Heauen, he (and we in him) became fire-brands of Hell, vassalles of Satan, miscreants, and reprobates, abjects, and cast-awayes, before the face of God for euer. Then, when there was no other way or meanes for men to be saued in the iustice of God, I doe constantly beleue and confesse, that God the Father in the multitude of his mercies, when the fulnesse of time was come, sent his owne Sonne Iesus Christ, forth of his owne bosome into this miserable World, to take our nature vpon him, and that in the wombe of a virgin, without spot or blemish of sinne, and without the helpe of man, by a wonderfull operation and ouerhadowing of the Holy Ghost.

Man's perfection.

Man's fall.

Christ his incarnation.

And as I constantly beleue that Iesus Christ is come in the flesh (according to the Scriptures) so I vnfaignedly beleue that he hath offered by his blessed body vpon the Altar of the Crosse, as a Sacrifice propitiatory, satisfactory, and expiatory, for the finnes of the whole World, and for me the chiefe of all sinners: By vertue, power, and efficacie of which Sacrifice and oblation onely, I trust and beleue to be saued, and by the merits of the blood of this immaculate Lambe (Christ Iesus) to be set free and pardoned of all my finnes whatsoeuer. And whereas the professed enemies of God, the Papists, doe bragge of their good Works, of their Merits and Righteousnesse, and Deserts: I here be-
fore you all, in the presence of God and his holy Angels, doe utterly renounce, abandon, and forsake, all my owne Merits, Righteousnesse, and Deserts, as I say vnto you: acknowledging my Merits to be the Mercies of God in Christ, who is made vnto me Righteousnesse, Holinesse, Sanctification, and Redemption. For I am assured that if the Lord should weigh my Righteousnesse in the Balance of his Justice, re- warding me according to the same, I should receiue nothing but iust Damnation for my deserts. I doe further beleue and

Christ his Sacrifice.

The Godly Life

Christ his
Resurre-
ction,

Christ his
Ascension.

The Hea-
uens must
hold Christs
essentiall
body till the
day of
judgement.

Christs
comming
to judge-
ment, and
of our re-
surrection.

confesse that Iesus Christ having suffered death upon the Crosse for me and all mankinde, rose againe to life the third day after, by the spirituall power of his God-head, conquering thereby sin, death, hell, Satan and all his hellish band. I doe also beleue that the same Iesus Christ after his most victorious Resurrection, ascended into Heauen in the sight of the Apostles and holy Saints, a cloud receiuing him out of their sight, there not onely to prepare a place for vs to God the Father, at whose right hand he now sitteth in equall glory and blisse for ever more.

I doe constantly beleue that the Heauens must hold his corporall presence, till the day of iudgement: that his blessed body is circumspectible, and contained in one locall place, and cannot be presented in euery place at one and the same time: his Deitie and his God-head notwithstanding being in euery place at once, and fulfilling all places, and yet contained in no place. For it is against the nature of a true body to be presented in many places at once: and therefore the Papists in effect deny, the body of Christ to be a true, and essentiall, and naturall body, by teaching it to be present in their so many and sundry Vices at once.

I doe also beleue and confesse, that this Iesus Christ shall come at the latter day of Iudgement (when the number of Gods Elect shall be fulfilled) in the same likeness that he was seene goe by into Heauen, and with the same naturall body, to iudge both the quick and the dead, and reward euery man according to his workes: At which day I doe constantly beleue, that all flesh (I meane all mankinde onely) shall rise againe by the omnipotent power of God, whereby he is able to labour all things by himselfe, not one haire of their head lacking. Then Death shall yeeld up his dead, the Sea his dead, the Earth his dead, and Hell his dead. And then shall the Soules of the Godly, of the Elect and chosen of God, enter into their owne bodies againe, and be reunited together, their bodies now being renewed, altered and changed: for being before filthy and vncleane, they shall now be made cleane and pure like to the glorious body of Iesus Christ, shining as the Sunne for ever in the Kingdome of Heauen, where they shall dwell for ever, in such toy as no heart can thinke, nor tongue expresse, nor man is able to imagine. Upon the other side the Soules of the wicked & reprobate shall be reunited to their proper bodies, and both together shall be cast into Hell-fire, where is nothing but weeping, wailing, and gnashing of teeth for ever more.

Furthermore,

of Katherine Stubbes.

Furthermore, I beleue & confesse that the Soules of all the Elect Children of God, immediately after the depaſſure out of their bodies, doe goe into the Kingdome of heauen into the hands of God, being guided and conducted thither by the ministry of the Angels of God, and not into Purgatory, Limbo Patrum, or any other place whatſoeuer. For whether the Soule of Chriſt was receiued when he cried, Father into thy hands I commend my Spirit, whether ſhall the Soules of the Children of God that die in the true faith of Ieſus Chriſt, be receiued immediatly after their depaſſure hence. In the Goſpell after Saint Luke we read, that the ſoule of pious Lazarus, of bleſſed Lazarus, ſtraight after his death was carried into Heauen by the Angels of God, and not into Popiſh Purgatory, which was not hatched almoſt of two hundred yeares after. The Soule of the penitent and faithfull Theſe was carried ſtraightway into Paradiſe, for ſo Chriſt told him: This day thou ſhalt be with me in Paradiſe; that is, in the Kingdome of Heauen, and not in Purgatory. Salomon ſaith, Chapter 3. The ſoules of the righteous are in the hand of God, and there ſhall no torments come nigh them: Chriſt ſaith, He went into Heauen to prepare a place for vs, then not into Purgatory, except they will haue their Purgatory to be Heauen.

He ſaith further, that where he is, there ſhall his ſeruants be alſo. But I hope they will not ſay that Chriſt is in Purgatory, but in Heauen, and thither ſhall all the ſoules of the faithfull aſcend immediatly; and therefore is the opinion of Popiſh Purgatory, both blaſphemous and ſacrilegious: but the true Purgatory indeed is this, the blood of Ieſus Chriſt, which cleaſeth vs from ſinne: no other Purgatory doe I know of by the Word of God, nor acknowledge. I beleue alſo and confesse that man is iuſtified, that is, pronounced iuſt before God, free from ſinne and all puniſhments due for ſinne, by a true and lively faith in the blood of Chriſt onely, and not by his owne workes, merits, righteousness, or deſerts, neither yet by any inherent righteouſneſſe in himſelfe, as the blaſphemous Papiſts teach, nor by any other meanes whatſoeuer. And therefore the Apoſtle to the Romans 4. was bold to ſay, that if Abraham were iuſtified by workes, then had he wherewith to reioyce, but not with God, for he ſaith afterward in the third Chapter, being iuſtified by faith we haue peace towards God through Ieſus Chriſt. And therefore doe I conſtantly beleue that we are iuſtified by faith onely, and not by the workes of the Law. For if good workes could ſaue vs, then had Chriſt died in

Whither
the ſoules
of the
faithfull doe
goe after
their de-
paſſure out
of their
bodies.

Purgatory
of the Pa-
piſts blaſ-
phemous.

Man iuſti-
fied by
faith only.

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baine, and if they could save vs, why should they not be
 called by the name of our Saviour. But when I say that
 faith onely iustificieth, I meane not a barren faith, or a dead
 faith without good workes, such as the Devils haue: but I
 speake of such a faith as bringeth forth good workes in great
 plentie, and can no more be without good workes, than the
 Sunne without light, and the fire without heat, or the water
 without her naturall incysture. If you would know why we
 should doe good workes, if we cannot be saved by them, I
 will tell you: we must doe good workes for foure causes
 chiefly: first, to shew our obedience to him that commanded
 vs. Secondly, to glorifie him that created vs, and ordained
 good workes also that we should walke in them. Thirdly, for
 the mutuall loue and charitie which we beare towards our
 Brethren. Fourthly, to make our Salvation sure and certaine
 vnto vs, as the Apostle speaketh. For these and other causes
 must we doe good workes: and yet we must not trust to be
 saved by them: for there is no other name giuen vnder Hea-
 uen, whereby a man must be saved, but onely the name of
 Iesus Christ. I doe constantly beleue and confesse, that all
 the Canonickall Scriptures are the infallible Word of God,
 that the holy Spirit of God was, and is the onely Author of
 them, and that holy men of God spake and writ them as they
 were taught, and inspired by the Spirit of God, as blessed
 Peter beareth record. I also beleue that the holy Scriptures
 doe containe all things necessary to saluation, without all
 Popish trash of vniwritten verities, or rather vniwritten very
 lies. I doe further also beleue and confesse that God the Fa-
 ther hath from euerlasting, and before all worlds, in his dis-
 creet counsell, and in his euerlasting purpose and decree,
 elected, chosen, and predestinate in Christ Iesus, certaine of
 the lost sonnes of Adam, to be members of his body, and heires
 with him in his heauenly Kingdome. And other some hath hee
 predestinate to euerlasting destruction, leaving them to their
 naturall sinne and corruption still. Now if you aske me what
 predestination and reprobation is: I answer, it is the euera-
 sting purpose and decree of God, whereby he doth chose some
 to Salvation, and some to damnation. If you demand why
 he chooseth some to Salvation, and not all, finding them all
 in like state and condition: I answer, in choosing some to Sal-
 uation, he sheweth his unspeakeable mercede, grace, fauour,
 and loue: and in choosing other some to Damnation, he shew-
 eth his powere, his iustice, and his iudgement to all the World.
 For as by the one the mercede of God appeareth, so by the
 other

The Cano-
 nicall
 Scripture
 the infalli-
 ble word of
 God.

Her faith
 in prede-
 stination of
 God, and
 what it is.

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other we may see what we haue deserued: And if you aske me yet, why he chuseth some, and reiecteth other some, I tell you he may doe it at his blessed will and pleasure. For if I haue two debtors that owe me two thousand pound apiece, it is in me to release the one of the whole debt, & to exact the whole of the other: for to the one I shewed but mercie, and to the other but iustice. Now those that the Lord hath predestinate in Christ Iesus to euerlasting Saluation, them doth he call in his good time, to the knowledge of his truth to repentance, to integritie of life, and to all perfection: and those whom he doth call, them doth he iustifie: and whom he doth iustifie, them will he glorifie. And that the doctrine of predestination and reprobation standeth thus, the Apostle, Ephes. 1. 11, sheweth evidently, saying, We are chosen in Christ when we were predestinate according to the purpose of him, that worketh all things according to the counsell of his will: and in the fourth and fift verses of the same Chapter he saith, Wee are chosen in him (meaning Christ) before the foundation of the World, that wee should be holy and blamelesse before him in lowe. Read Rom. 8. and many other places of holy Scriptures, and you shall finde this doctrine to be very cleare. I doe further beleue and confesse, that God hath his seuerall Churches, and namely his Church triumphant in the Kingdome of Heauen, and his Church militant dispersed vpon the face of the earth. I doe also beleue, that this militant Church is twofold, visible, and inuisible. The visible Church is knowne and discerned by these markes: the Word of God preached, the Sacraments sincerely ministred, and Ecclesiasticall discipline, and other censures of the Church duly executed. The other Church I call the inuisible Church, not for that men are inuisible, but that it alwaies appeareth not to the sight of the World, but is knowne of God onely, who alone knoweth who are his: I beleue that this Church, this Spouse of Christ cannot erre, especially in matters of Saluation and Damnation, so long as he holdeth her head Christ Iesus aright. And I constantly beleue that Iesus Christ is the onely head, ruler, and gouerner of this Church, and not Antichrist the Pope, nor any of his shauelings, as Paul testifieth, Ephes. 4. 15. saying, Let vs grow vp in all things in him who is the head Iesus Christ: againe in another place he saith, As Christ is the head ouer the Church, so is the husband head ouer his wife. I beleue and confesse, that Iesus Christ hath left not onely the holy Scriptures to instruct and teach his Church, but also Sacraments, in number two, to wit, Baptisme, and the Lords Supper, as

Our vocation or calling.

The Church twofold, and how.

How and when the Church cannot erre. Christ is the true head of the Church.

Seales.

The Godly Life

2 Sacra-
ments and
what they
are, where-
of they doe
consist and
what they
represent
vnto vs.

Seales of his grace towards it: to confirme it in his truth, & as conduits of his mercy to conuey his grace and godnesse to it also, and therefore cannot be the things themselves. For it is against the nature of a Sacrament to be the thing signified thereby. Baptisme consisteth of two natures, the visible Element, and the invisible grace. The visible Element is water, the invisible grace are the gifts and graces of the holy Ghost confirmed in Baptisme. The water signifieth vnto vs, that our whole nature is corrupted, and had need to be purged and cleauesed. It signifieth also vnto vs our Regeneration, Sanctification and new Birth: and it representeth also vnto vs the blood of Iesus Christ which cleaueseth vs from all finnes. And I faithfully beleue, that it is no more lawfull for a woman to minister this Sacrament, than it is lawfull for her to preach, or to minister the Sacrament of the Lords Supper.

And as concerning the Sacrament of the Lords Supper, I beleue and confesse that it consisteth of two natures also: an earthly and heauenly nature or qualitie. The visible Element or earthly nature is Bread and wine; The heauenly nature or qualitie, the body and blood of Christ signified thereby. The Wine doth represent vnto vs the blood of Christ which was shed for vs, and the Bread doth signifie vnto vs also the body of Christ which was giuen for vs: and as many as receiue the Sacrament worthily, in remembrance of the death and passion of Iesus Christ, doe eat and drinke Iesus Christ spiritually to their eternall Saluation. And I doe verily beleue that in this Sacrament, neither the Bread nor the Wine, neither before nor after the words of consecration, as they terme them, are changed, altered, or transubstantiated into the reall, essentiall, or materiall body of Christ, but remaine the same still in nature and substance that they were before. And therefore Paul feareth not to call it Bread still many times in his Epistle to the Corinthians. And our Saviour in the first of Iohn saith, that they should see him ascend into Heauen with the same body that he sate with them at Supper, whole and breaten; adding further, that the words which he spake were spirit and truth, and that it is the Spirit that giueth life, the flesh profiteth little. And he biddeth vs to celebrate this Supper in remembrance of him: and to preach his death therein till he come againe. If Christ were in the Sacrament, flesh, and blood, and bone, then the wicked might eat him, and so should there neuer any wicked be condemned: For Christ saith, he that eateth my flesh and drinketh my blood, shall neuer die: yea, Kats, Cats, and Dogs might

Neither the
bread nor
Wine chan-
ged in the
Lords
Supper.

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might eat his body, which were blasphemous and sacrilegious once to imagine, though the Papists are not ashamed to teach it openly. And albeit that these Sacraments doe represent unto us most excellent things, yet doe they not confer grace of themselves, neither is the grace of God so tied to the materiall Elements, that he cannot saue without them. And therefore are the Papists more than cruell, that teach all childezen to be damned that die before baptisme. For we read of certaine in the acts of the Apostles, that were Baptized, and yet they had not so much as heard whether there were any holy Ghost or not. Simon Magus was baptized, yet he receiued not the holy Ghost. And againe, Cornelius had receiued the holy Ghost before his baptisme: Iohn the Baptist receiued the holy Ghost in his mothers wombe, and the like. But yet notwithstanding, although the grace of God be not tied to the Sacraments, yet hee that may receiue them and will not, or else setteth light by them, shall neuer receiue the gifts and graces signified by them.

I doe most constantly beleue, that as Iesus Christ is the vndoubted Saviour of the World, so he is our only Mediator, Advocate, and intercessor to God the Father, and none but he alone, who is ascended into the Heauens, sitteth on the right hand of God, and maketh continuall intercession to God for vs. Iohn saith, If any man sinne, we haue an Aduocate with the Father, Iesus Christ the righteous, and he is the propitiation for our sinnes. And to the same effect Paul speaketh, 1 Timoth. 2. There is one God, and one Mediator betweene God and Man, which is the Man Christ Iesus. And as I beleue that Iesus Christ is our only Mediator and Advocate, so I constantly beleue that he is onely to be called vpon, innocated & prayed vnto, and neither Saint, Angell, Patriarke nor Father, Martyr nor Confessor, Peter nor Paul, Apostle nor Euangelist, James nor Iohn, no nor Mary her selfe, nor any other creature, how excellent soeuer they seeme to be in the eyes of the World. For we are assured by the Word of God, that the Saints can neither heare our prayers, nor grant our requests. Therefore the Lord saith, Call vpon me in the day of trouble, and I will deliuer thee, and thou shalt praise me. And againe the Apostles saith, How shall they call vpon him in whom they haue not beleued? Then as it is not lawfull to beleue in any other saue God alone, so it is not lawfull to pray to any other saue God alone in the name and mediation of Iesus Christ onely.

I doe constantly beleue that my Soule, so long as euer it departeth out of my body, shall be carried by the ministry of

Christ is: our
only Medi-
ator.

Christ only
to be called
vpon, not
Saints.

Her beleeve
whither the
soule shall
goe after
her depar-
ture.

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Her beleeve
whither the
soule shall
goe after
her depar-
ture.

the holy Angels of God into the Kingdome of Heauen, where I shall see and perfectly know Adam, Eua, Noah, Abraham, Isaac, Iacob, Moses, Samuel, Dauid, and all other Prophets, Patri-
arkes, and Fathers, together with Mary the mother of Christ, Peter, Paul, Iames, and Iohn, and all other Martyrs and Con-
fessors, & holy Saints of God, which haue died since the begin-
ning of the world, or which shall die to the end of the same. Oh,
what a comfortable thing this is, that we shall know one ano-
ther in the life to come, talk with one another, loue one another,
and praise God one with another, and all together world
without end. And because some of you peradventure would
hardly beleeue this doctrine to be so, I pray you giue me leaue
to proue it by the word of God, and then I will make an
end.

We shall
know one
another in
the life to
come.

When God cast Adam into a dead sleepe, and made Eua
man of a rib of his side, he brought her vnto him, and he knew
her straight way, and called her by her name. Could Adam in
the state of innocency know his wife, being in a dead sleepe
while she was in making; and shall not we being restored to
a farre more excellent dignitie and perfection than euer Adam
was in, know one another? Shall our knowledge bee lesse in
Heauen than it is in earth? Doe we not know one another in
this life, where we know but in part, we see but in part, yea as
it were in a glasse, and shall not we know one another in the
life to come, where all ignorance shall be done away?

We shall be like (saith Christ) the glorious Angels which
know one another, and shall not we then know one another in
the life to come? Shall we be like them in other things, and faile
onely in this? Wee shall (saith the Apostle) see and know
Christ euen as he is, who is the wisdom, image and bright-
nesse of his Fathers substance, and shall we not know one an-
other? Wee are all members of one body, and shall wee not
know one another? Christ Iesus is our head and we his mem-
bers, and shall not his members know their head? and so con-
sequently one another? They that are all fellow seruants in
one house, but for a short time in this world, doe know one an-
other; and shall not we know one another after this life, be-
ing fellow Cittizens in one and the same City, subjects in one
and the same Kingdome, and seruing one Lord and Master,
with one spirit and minde for euer, world without end? Shall
brut beasts know one another in this life, and shall not wee
know one another, seeing God face to face in knowledge of
whom consisteth all knowledge? The Apostle knew Christ
after he was risen againe, and shall not we know one another
after

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after the generall resurrection of the flesh :

In the firste chapt. of Luke we read how that the rich man lying in hell, knew Abraham and Lazarus in Heauen a farre off. Then I reason thus : If the wicked that be in hell torments doe know those that be in Heauen so far above; how much more shall the godly know one another, being all together in one place, and fellow Citizens in the Kingdome of Heauen? Wee read also in the 17. of Marke, how our Saviour Christ meaning to shew vnto his Disciples Peter, James, and Iohn, as it were a shadow or glimmering of the ioyes of Heauen, and therefore he is said to be transfigured before them, and his face did shine like the Sunne, his apparell was as the light, there appeared vnto them Moses and Elias (saith the text) Then it followeth that if the disciples being in their naturall corruption, and but in a shadow or glimmering of the ioyes of Heauen did know Moses and Elias, the one whereof died almost two thousand yeares before, and the other not much lesse : how much more shall we know one another in the life to come, all corruption being taken away, and be in the full fruition and possession of the ioyes and glorie of Heauen? This is my faith, this is my hope, and this is my trust : this hath the Spirit of God taught me, and this haue we learned out of the word of God. And good Lord, that hast begun this worke in me, finish it I beseech thee, and strengthen me that I may perseuer therein to the end, and in the end, through Iesus Christ my onely Lord and Saviour.

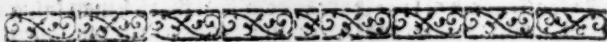
She had no longer made an end of this most heavenly confession of her faith, but Satan was ready to bid her the combat, whom she mightily repulset and banquished by the power of our Lord Iesus on whom she constantly believed. And where, as before he looked with a sweet, lowly and amiable countenance, now as the Rose, and most beautifull to behold : now by, on a sudden she bent her browes, she frowned, and looked as it were with an angry,terne, austere countenance, as though she saw some filthy, some ugly and displeasing thing, she burst forth in these speeches following, pronouncing her words scornfully and disdainfully, in contempt of him whom shee spake to,

Satan
tempteth
her.

C 2

A most

The Godly Life



A most wonderfull conflict betweene Satan, and
her Soule, and of her valiant conquest in the
same by the power of Christ.

Her wonderfull
temptation,
and valiant
conquest in the
same.

How now Satan, what maketh thou here? Art thou come to tempt the Lords servant? I tell thee (thou hell-hound) thou hast no part nor portion in me, nor by the grace of God neuer shalt haue: I was, now am, and shall be the Lords for euer: yea, Satan, I was, chosen an elect of Christ vnto euerlasting Saluation before the foundation of the World was laid, and therefore thou must get thee packing thou damned dog, and goe shake thine eares, for in me thou hast nought. But what dost thou lay to my charge, thou foule fiend? Oh, that I am a sinner, and therefore shall be damned: I confesse indeed that I am a sinner, and a grieuous sinner, both by originall sinne, and actuall sinne, and that I may thanke thee for: and therefore Satan I bequeath my sinne to thee from whence it first came; and I appeale to the mercy of God in Christ. Iesus Christ came to saue sinners (as he saith himselfe) and not the righteous. Behold the Lamb of God (saith Iohn) that taketh away the sinnes of the World. And in another place he crieth out, The blood of Iesus Christ doth cleanse vs from all sinnes. And therefore Satan I constantly beleaue, that my sinnes are washed away in the precious blood of Iesus Christ, and shall neuer be imputed to me any more.

Her disputation with
Satan,

But what sayest thou now, Satan? Dost thou aske me how I dare come to him for mercie, he being a righteous God, and I a miserable sinner? I tell thee Satan, I am bold through Christ to come vnto him, being assured and certaine of pardon and remission of all my sinnes for his Paines sake. For both not the Lord bid all that be heauy laden with the burthen of sinne, to come vnto him and he will ease them: Christs armes were spread wide open (Satan) vpon the Crosse, (with that he spread her owne armes) to embrace me and all penitent sinners: and therefore (Satan) I will not feare to present my selfe before his foot-stole, in full assurance of his mercie, for Christs his sake. What more Satan? Dost thou say, it is written, that God will rewarde euery one according to his deserts? So it is written againe, (thou deceitfull Denill) that Christs righteousnesse

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righteousnesse is my righteousnesse, his workes my workes, his deserts my deserts, his merits my merits, and his precious blood a full satisfaction for my sinnes.

O but God is a iust God (thou sayest) and therefore iustice must needs condemne mee.

I grant (Satan) that he is a iust God, and therefore he cannot in iustice punish me for my sinnes, which he hath punished already in his owne Sonne; It is against the law of iustice to punish one fault twice. I was and am a great debtor unto God the Father, but Iesus Christ hath paid the debt for me, and therefore it standeth not with the iustice of God to require it againe. And therefore avoid Satan, an d thou fire brand of Hell, avoid thou damned dogge, and tempt me no more, for he that is with me is mightier than thou, even the mightie and victorious Lion of the tribe of Iuda, who hath binised thy head, and hath promised to be with his children to the end of the World. Avoid therefore thou bastard, avoid thou cowardly souldier, remove thy siege and yeld the field won, and get thee packing, or else I will call vpon my grand Captaine Christ Iesus, the valiant Michael, who beat thee in Heauen, and threw thee downe to Hell with all thy hellish frame and drudlish crew. She had scarcely pronounced these last words, but she fell suddenly into a sweet smiling laughter; saying, Now he is gone, now he is gone, do you not see him like a coward, and run away like a beaten Cock? He hath lost the field, and I haue wonne the victory, even the Garland and Crowne of euermolasting life, and that not by my owne power and strength, but by the power and might of Iesus Christ, who hath sent his holy Angels to keep me. And speaking to them that were by, she said, Oh would God you saw but what I see: for behold, I see infinite millions of most glorious Angels stand about me, with fierie Chariots ready to defend me as they did the good Prophet Elzeus. These holy Angells, these ministering Spirits are appointed by God to carry my soule into the Kingdome of Heauen, where I shall behold the Lord face to face, and shall see him not with other, but with the same eyes. Now I am happy and blessed for ever, for I haue fought the good fight, and by the might of Christ haue wonne the victory. Now from henceforth I shall neuer taste neither of hunger nor cold, paine nor wo, misery nor affliction, beration nor trouble, feare nor dread, nor any other calamitie or aduersitie whatsoeuer. From henceforth is laid by a Crowne of life, which Christ shall giue to all them which loue him. And as I am now in possession thereof by hope, so shall I be anon in full fruition thereof,

The guard
of Angels.

Her medi-
tation.

The Godly Life

Her request
to her hus-
band not to
mourne for
her.

Her talke
with Death
and friend-
ly welcom-
ing of
him.

Her last
words.

Her death.

thereof, by presence of my soule, and hereafter of my body also, when the Lord shall please. Then shee spake softly to her selfe as followeth: Come sweet Iesus, come my loue Iesus, send thy Pursuant sweet Iesus to fetch me: O sweet Iesus strengthen thy seruant, and keep thy promise. Then sung shee a Psalmie most sweetly and with a cheereful voice: which done, she desired her husband that the 133. Psalmie might be sung before her to Church. And further she desired him that hee would not mourne for her, alleaging the Apostle Paul, where he saith, Brethren I would not haue you to mourne, as men without hope, for them that dye in the Lord: affirming, that she was not in case to be mournd for: but rather to be reioyced of, for that she should passe (as she said) from earth to heauen, from men to holy Angels, Cherubins and Seraphins, to holy Saints, Patriarkes & Fathers, yea to God himselfe. After which words very suddenly she seemed as it were greatly to reioice, and looked cheerefully as though shee had scene some glorious sight. And lifting up her whole body, & stretching forth both her Armes, as though she would embrace some glorious & pleasant thing, said, I thank my God through Iesus Christ, he is come, hee is come, my god Taylor is come to let my soule out of prison. O sweet death thou art welcome, welcome sweet death; neuer was there any guest so welcome vnto me as thou art welcome, the Messenger of euerlasting life, welcome the doore and entrance into euerlasting glory, welcome I say, & thrice welcome my god Taylor: doe thy office quickly, and set my soule at liberty. Strike sweet death, strike my heart, I feare not the stroke, now it is. Father into thy blessed hands I commend my spirit: sweet Iesus into thy hands I commend my spirit: blessed spirit of God I commit my Soule into thy hands: O most holy, blessed and glorious Trinitie, three persons and one true and euerlasting God, into thy blessed hands I commit my Soule and Body, at which words her breath staved, and so mouing neither hand nor foot, shee slept sweetly in the Lord.

Thus thou hast heard (gentle Reader) the discourse of the vertuous life and Christian death of this blessed and faithful seruant of God, Mistris Katherine Stubbes: which is so much the more wonderfull in that shee was but young and tender in yeares, not halfe a yeare aboue the number of twenty, when she departed this life. The Lord giue vs grace to follow her example, that we may come to those unspeakeable ioyes, wherein she now resteth, through Iesus Christ our Lord: To whom with the Father & the holy Ghost, be all honour, praise, dominion and thanksgiving, both now and euermore, Amen.

FINIS.

